

13 2031 *Page*  
*The Son of* T A B E A L.

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A  
S E R M O N

Occasion'd by the

French Invasion

In Favour of the

P R E T E N D E R.

P R E A C H ' D

*March* 14. 170<sup>7</sup>/<sub>8</sub>.

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By THOMAS BRADBURY.

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## ISAIAH VII. 5, 6, 7.

*Because Syria, Ephraim, and the Son of Remaliah have taken evil Counsel against thee, saying,*

*Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a King in the midst of it, even the Son of Tabeal: Thus saith the Lord God, It shall not stand, neither shall it come to pass.*

**S**OMETIMES God speaks so loud in Providence, as to call our Meditations after him. *The Lion has roar'd, who will not fear? The Lord God hath spoken, who can but prophesy?* Am. III. 8.

When he answers a People by terrible things *in Righteousness*, 'tis not merely to set us a gazing, but to make Religion circulate in our Hearts and Lives. Psal. LXV. 5.

There's an Adoration in every true regard that we have to his Proceedings. To observe what he does with an humble Reverence, is more than a Speculation; it has a place among the Solemnitys of Worship: for *his way is great in the Sanctuary*, when he does *Wonders*, and declares his Strength among the People. Psalm LXXVII. 13, 14.

You will all know the reason of my chusing these Words, by the very Sound of 'em: I leave your own Thoughts to fix a Connection between what you read, and what you hear. That Duty may have a share in our Concern and Discourses about the present *Invasion*; that we may think and talk of it like Christians, I have led you back into a Case of the same completion with your own.

You need look no further than this Chapter for the whole Story that the Text belongs to, *In the Ver. 1. days of Ahaz King of Judah, Rezin the King of Syria, and Pekah the Son of Remaliah King of Israel, went up towards Jerusalem, to war against it. This War was begun in his good Father's days; 'twas a Quarrel of* 2 Kings XV. 37.



a long continuance. They pursu'd it in this King's Reign with a great Advantage: It's probable we have two separate Storys in that woful Account; *The Lord God deliver'd him into the hand of the King of Syria, who smote him, and carry'd away a great multitude of 'em Captives, and brought 'em to Damalcus.* Besides this, *Pekah the Son of Remaliah slew in Judah an hundred and twenty thousand in one day, all valiant Men; and Israel led captive of their Brethren two hundred thousand Women, Sons and Daughters, and exceeding much Spoil:* Tho, by the solemn Persuasion of a Prophet, they refunded the Captivity, and sent the People back again to their own Land. These two Enemys had each of 'em crush'd Ahaz apart, and now they are joining to make the next Desolation more compleat. The News of this Expedition comes to Court, with such an Influence upon 'em, as a People under the Frown of God are most liable to. They, whose *Hearts*

2 Chron. XXVIII. 5, 6. *are fix'd, trusting in the Lord, need not be afraid of evil Tidings; but when it was told the House of David, that Syria was Confederate with Ephraim, his Heart was moved, and the Heart of his People, as the Trees are moved with the Wind.*

We don't find any Tincture of Piety in all the Disturbance: That Prince has a Brand upon his Name, as one of peculiar Stupidity. He was neither to be allur'd nor frighted into his Duty. A desperate Humour of Folly is what the Holy Ghost records for his most notorious Character: *In the time of his Distress he trespass'd more against the Lord God of Israel: This is that King Ahaz.* But, here behold the Divine Goodness! God deals with the Jews in those Surprizes of Love that are promis'd to the Gentiles: We may say of this People, that he sends to them *who ask'd not for him, and is found of those who sought him not.* Tho Prayer has never a Message to him, yet Mercy has one to them. Thus kind is he to the *Unthankful and the Evil.* And, how truly may this be wrought into our Accounts of Privilege under the Gospel? We are the Charge of a Mediator, who *receiv'd Gifts for Men, even for the Rebellious, that the Lord God might dwell amongst 'em.*

2 Chron. XXVIII. 22. *who ask'd not for him, and is found of those who sought him not.*

Isa. LXV. 1 *who ask'd not for him, and is found of those who sought him not.*

Pf. LXVIII 18. *receiv'd Gifts for Men, even for the Rebellious, that the Lord God might dwell amongst 'em.*

The Prophet comes upon a gracious Errand, to hush the Waves of Terror, and direct a Calm: and you may observe with how much contempt he speaks of the Invaders, and the noisy Preparation they had made. *Take heed, and be quick; fear not, neither*

Ver. 4. *be*



be faint-hearted, for the two Tails of these smoking Fire-brands; for the fierce Anger of Rezin with Syria, and the Son of Remaliah. These are Terms that Abaz could not dare to give an Enemy, who had scour'd thro the Land before; his Fear would rather magnify the Danger than banter it. But God sees not as Man sees; he sits in the Heavens, from whence he surveys all the Motions of Nature, and there he laughs at 'em, there he has 'em in derision. My Text is the grand Resolve of Eternal Justice, when we see the Enemys Confidence expos'd as a thing most provoking; and then their Sentence fix'd, *Because Syria, Ephraim, and the Son of Remaliah, &c.* The Device and Assurance of these Confederates are the Crimes that fasten a Ruin upon 'em. God loves to take the Wise in their own Craftiness, and the Counsel of the froward is carry'd headlong. 'Tis true, there were many Abominations in Judah. Abaz is one of the most infamous Names in all their Roll of Kings; but that was no Excuse to a ravening Neighbour. The Idolatry, Violence, Falshood, and Unbelief of the People, deserv'd that God would stir up all his Wrath, to make a full end of 'em: And yet, he takes it ill, that Syria and Ephraim are combin'd in a gloomy War against 'em. I'll swell up the History into a general Case, and give you the Sense of it in this Proposition:

God doth and will resent the Designs and Confidence of those who aim at the Ruin or Slavery of his People.

The Parts of the Text and Doctrine are the same, and shall be consider'd together in the following Method.

- I. I will open the Provocation of those, who design no less, than the subjeeting of God's People and Interest to their own Tyranny.
- II. Enquire into the Resentment of it, that has so good an aspect upon those in danger.
- III. Apply the Discourse.

I. The Device and Confidence of the Enemy, that is scandalous in the Eyes of Heaven, and shall be made so to the World, may be consider'd in the several Branches of my Text.

## A SERMON concerning

1. There's a vigorous Application to the most formidable Measures. Tho it looks like a Force upon Nature, and shows what a Power of Infatuation Cruelty may pretend to. The Syrians and the Ten Tribes were People whose Interests and Designs us'd to lie far asunder. In Religious Affairs they bore a very differing Character: We find in their Histories a great many Quarrels and Confusions among 'em; and yet these two unite in a Design against Jerusalem. This was very provoking to God, that Mischief should do what Inclination could not; he therefore threatens to take off the Restraint, and let the People who were now confederate with Ephraim, return to their usual Hatred. *The Syrians before, and the Philistines behind, and they shall devour Israel with open Mouth.* This may put us upon lamenting the Reputation that our various Opinions have grown to. What pity is it that they should be thought worthy to divide us in the Measures we pursue, and the Conversation we chuse? How much wiser are the Children of this World in their Generation than the Children of Light! When there's any famous Opposition to be made against Religion, Men of jarring Thoughts can unite in it. All Varietys are laid asleep, and not suffer'd to damp the Vigour they conspire with; the Noise of Passion is quieted; there's a suspension of mutual Jealousys, when they have some common Drudgery in hand against the Peace of Christians.

David foretold this of our Days; for tho he found it so in Person, yet the Truth of the Prophecy outliv'd him, and belongs to these latter Ages. *The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord and against his Anointed.* The Apostles, in their Exposition of this Passage, apply it two ways: First, It helps them to understand the Violence that was offer'd to our Lord, *Of a truth against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, Persons divided by Interest and Envy, with the Gentiles and People of Israel, who were so invincibly inflam'd, that the one was always jealous of losing a Government, and the other groaning under the Weight of it; yet these were gathered together to do whatever God's Hand and Counsel determin'd before to be done.* Secondly, 'Tis what they fetch their own Supports from, looking upon the Mischief done to themselves, as things aim'd at in the

the Prophecy; Now, Lord, behold their Threatnings, and grant unto thy Servants, that with all Boldness they may speak thy Word: *q. d.* They are pursuing the same Track now: These are the standing Politicks of Hell: The Prince of Darkness uses them as the most prevailing Methods for his Empire. He is, and will be a Rival to that King who rules in Righteousness, and shall extend his Dominion from Sea to Sea, and from the River to the ends of the Earth. To these purposes he knows how to cement a Multitude, and keep 'em intire to a Design against Christianity: They have taken crafty Counsel against thy People, and consulted against thine hidden Ones. They have said, Come, let us cut 'em off from being a Nation, that the Name of Israel may be no more in remembrance. They have consulted together with one Consent, they are Confederate against thee. Psalm LXXXIII 3, 4, 5.

2. They speak with a great deal of Pleasure in the Design, and of Confidence about the Success; Let us go up against Judah, and vex it, and make a breach therein for us, and set a King in the midst of it, even the Son of Tabeal. This is what God calls Evil Counsel in the former Verse, and indeed there's every thing to make it so; a Contempt of him, and a Cruelty to his People. He has blam'd the former, when it's the Spirit of an Invasion, and they say, Let us take to our selves the Houses of God in possession. And as for the latter, their trampling upon the Rights of Mankind, 'tis the abominable thing that his Soul hates. When once Persons have frozen up the Compassions of human Nature, and learn'd to act without Tenderness, as they are a burden to the Earth, so they must needs be odious in the Eyes of Heaven. Indeed, violent Measures are oftentimes needful, for the Rescue or the Protection of Liberty. God has own'd 'em with his Blessing, and, upon some occasions, has enforc'd the terrible Duty in a peculiar manner. Cursed be he that does the Work of the Lord deceitfully, and cursed be he that keeps back his Sword from Blood. But they are People of another Sort whom he calls bloody and deceitful Men; who are compar'd to the troubled Sea that casts up Mire and Dirt: There's no Peace, saith our God, to these wicked Persons. He ordains his Arrow against the Persecutors; and has hung a peculiar Vengeance over 'em, which shall rebuke the Multitude of Spearmen, and scatter the People that delight in War. The Lord trieth the righteous, Jerem. XLVIII. 10. Isa. LVII. 20, 21. Psal. VII. 13. Pl. LXVIII 30.



*Pf. XI. 5, 6* *teous, but the wicked and him that loveth Violence, his Soul hates : Upon these he will rain Snares, Fire and Brimstone, and an horrible Tempest ; this shall be the Portion of their Cup.*

This is usually the Temper of those who take their Aim at Religion : The two things that made up the unrighteous Judg's Character are seldom parted,  
*Luk. XVIII* *He feared not God, and he regarded not Man.* Superstition is the high Road to Cruelty. When once People have subdu'd all Sense of Divinity, they become like the *Brutes that perish*. And this falls under the Censure of a God, whose Ways are Judgment. He

*Amos I. 11* *blames Edom because he pursued his Brother with a Sword, and did cast off all Pity ; and his Anger did tear perpetually, and he kept his Wrath for ever.* 'Tis in opposition to a Design thus inflam'd, that he puts on the Garments of Vengeance for Clothings, and covers himself with Zeal as a Cloke. He prefers the same Charge against Mount Seir, that they could, without asking him leave, seize the Land of Israel as their own ; that is, they did it in Meditation and Scheme, but there was an interposing Fury to ruffle their Measures. Because the Enemy hath said, *Aha, even the antient high Places are ours in Possession ; because they have made you desolate, and swallow'd you up on every side, and ye are taken up in the Lips of Talkers, and are an Infamy of the People : Therefore thus saith the Lord God, Surely in the fire of my Jealousy have I spoken against the Residue of the Heathen, and against all Idumea, which have appointed my Land into their Possession, with the Joy of all their Heart, with despitiful Minds to cast it out for a Prey.*

*Isa. LIX.* *Zeal as a Cloke.* He prefers the same Charge against Mount Seir, that they could, without asking him leave, seize the Land of Israel as their own ; that is, they did it in Meditation and Scheme, but there was an interposing Fury to ruffle their Measures. Because the Enemy hath said, *Aha, even the antient high Places are ours in Possession ; because they have made you desolate, and swallow'd you up on every side, and ye are taken up in the Lips of Talkers, and are an Infamy of the People : Therefore thus saith the Lord God, Surely in the fire of my Jealousy have I spoken against the Residue of the Heathen, and against all Idumea, which have appointed my Land into their Possession, with the Joy of all their Heart, with despitiful Minds to cast it out for a Prey.*

*Ezekiel XXXVI.*  
*2, 3, 5.*

3. The Design it self. The Matter it consisted of was displeasing, for which Cause he devotes it to Ruin : For, *who is he that speaketh and it cometh to pass, when the Lord commandeth it not ?* There were two things aim'd at by this Invasion.

1. Destruction and Cruelty at present ; *Let us go up against Judah, and vex it, and make a Breach therein for us,* i. e. work out the Design by the unquiet and factious Spirits that are amongst 'em. God may have one end in unchaining the Enemy, and they be pursuing another ; tho it's our Comfort, that *there be many Devices in Man's Heart, nevertheless the Counsel of the Lord, that shall stand.* There's no Evil in the City but he has done it. He gave Jacob to the Spoil, and Israel to the Robbers. 'Tis mention'd as an Act of his Providence, that he begun to send against Judah, *Rezin King of*

*Fro. XIX.*  
*21.*  
*Amos III.*  
*6.*  
*Isa. XLII.*  
*34.*

of Syria, and Pekah the Son of Remaliah. When we 2Kin. XV. consider his Hand in it, we must call it by no harsher 37. a Name than Correction; take it with Patience and cry for Mercy. *If the Lord has stir'd thee up against me,* 1 Samuel says *David to Saul,* there's no disputing the Case with XXVI. 19. him, *let him accept of a Burnt-Offering.* But this is consistent with a vigorous Opposition to the Designs of Men; he seldom sanctifys the Tools of such a Discipline: They have nothing of his Glory in View, but are merely passive to the gracious purpose of Heaven; 'tis no part of their Enquiry what such a People have done to dishonour God; the Principles that breathe Life into their Cause, the Measures they take to ripen it, and the end they are reaching to, are all comprehended in themselves. The Distinction between God's Design in sending 'em, and theirs in coming, is very plainly open'd; *I gave him a Isa. X. 6, 7. Charge to take the Spoil, to take the Prey, and tread them down like Mire in the Streets: howbeit, he meaneth not so, neither does his Heart think so, but it is in his Heart to destroy and cut off Nations, not a few.* Sometimes an Enemy has the Confidence to boast a Divine Commission. *Am I come up without the Lord? The Lord said unto me, go up against this Land, and destroy it.* Which was true, but not in his Sense: these are part of the Words with which he came to reproach the living God. 10. When a Tyrant has been the common Scourge of Nations, tho Providence may overrule the Violence, and use it to our Spiritual Advantage, yet the thing it self is most abominable to those *Pure Eyes that cannot behold Evil, and look on Iniquity;* so that it's no wonder, that God dissolves a Power thus vexatious. *He that smote the People in Wrath with a continual Stroke, he that ruled the Nations in Anger, is persecuted, and none kindred: the whole Earth is at rest and quiet, they break forth into Singing.* But another thing that these Invaders aim'd at was,

Isaiah  
XXXVI.

Hab. I. 13.

Isa. XIV.  
6, 7.

2. Conquest and Usurpation for the future. 'Twas not enough to plunder 'em in one Battel, but they design a continuing Advantage over 'em: *Let us set a King in the midst of it, even the Son of Tabeal.* Who this *Titular Prince* was, that must be the THING they work with, is neither certain nor material. Be he of what Line he will, there were three Flaws in his Pretences.

First,

## A SERMON concerning

- First, He was not of *David's Family*, whom God had chosen by Name, and ordain'd a Lamp for his Anointed. For, tho it was of the Lord that the ten Tribes should revolt, when *Rehoboam* deny'd their Claim of Right, yet still *David* was not to want a Man before him. The Reason of this was rather Prophetical than Historical; not so much for his Heart's being right all his Days, as because of the Fruit of his Loins, according to the Flesh, he would raise up *Christ* to sit on his Throne. This Honour, of having the Government run in his Family, was peculiar to him. This is the only Race of Kings that could ever claim a Divine Appointment. *Abijah's* Argument for a Succession could be pleaded by none out of that Family: Ought ye not to know, that the Lord God of Israel gave the Kingdom over Israel to *David* for ever, even to him and to his Sons, by a Covenant of Salt? He had taken away his loving Kindness from *Saul*; but promises to build *David* a sure House. So that, this PRETENDER, the Son of *Tabeal*, by his Invasion, was clashing with a positive Order of Heaven, and in open Rebellion to a Messiah, who was to be of the Seed of *David* according to the Flesh. But this Argument was peculiar to the Jews, and to those Ages of their Constitution; God had limited and directed 'em both in Worship and Government; He has not dealt so with any other Nation.
- Secondly, This Man did not come with the Consent of *Judah*. 'Twas a good Argument in *Hushai* the Archite, tho *Absalom* had no claim to it: Whom the Lord and his People, and all the Men of Israel chuse, his will I be, and with him will I abide. And this last Branch of the Claim is the highest that any in the World can pretend to. For tho the Powers that be are ordain'd of God, yet 'tis a staring Impudence for Men to tell us, that he names the Persons, or any other ways shows his Approbation than by the Voice of the People. This gives the fairest Title to one in Authority, and the best Hopes of a quiet and peaceable Life to those that are under him. Imposing a Governor is an Act of presuming Cruelty, and usually an Inlet to all national Miserys at once. God has therefore thrown it in amongst the Plagues of a People whom he contended with: I will give the Egyptians over into the hands of a cruel Lord, and a fierce King shall rule over 'em. When the Decree brought forth against Israel, what a dismal compass of Ruin did it take? Their Religion was



was defil'd; *The Adversary spread out his Hand upon all their pleasant things; the Heathen enter'd into the Sanctuary, whom God did command, that they should not come into the Congregation.* Their Civil Libertys were equally the Jest and Property of others; *Their Inheritance turn'd to Strangers, and their Houses to Aliens.* And therefore when God smiles upon 'em, it is with a Rescue of this Privilege: *I will bring again the Captivity of Jacob's Tents, and have Mercy on his Dwelling-places; and the City shall be builded on her own heap, and the Palace shall remain after the manner thereof. Their Nobles shall be of themselves, and their Governor shall proceed from the midst of 'em.* This is more than the Son of Tabeal could pretend to. — 5. 2. Lam. I. 10. Jer. XXX. 18, 21.

Thirdly, He was only to be the Tool of those that rais'd him to the Throne. His Authority was not a Government, but an Engine that others were turning round at their pleasure. So that they make him a Jailor rather than a King: One that's to keep a Nation of Slaves in awe; and not be the Head of a People, who have any Privileges to enjoy, or any to lose.

This was the Provocation of the Invaders, and this the miserable State, which they would humble Judah into. But the People, thus endanger'd from abroad, are fenc'd about with a Promise; *Thus saith the Lord God, It shall not stand, neither shall it come to pass.* These words will have their place under the second General Head; which is,

II. To inquire into God's Resentment of it. He breaks them and their Design with a Rod of Iron, he dashes them in pieces like a Potter's Vessel. Psal. II. 9.

1. This way he fulfils a providential Anger against the Enemy. 'Tis but the Issue of a Displeasure that has been long a gathering: *a performing the Intents of his Heart.* When a People have prepar'd themselves for Ruin by the slower and more common Acts of Injustice, they usually take the final Plunge by some visible opposition to the Interest of Christ. *For the Violence against Jacob, Shame was to cover the Edomites, and they must be cut off for ever.* The ten Tribes were run very deep in score to Justice; there was a Growth of Guilt for several Ages to deserve a Captivity. But when they enter upon this Expedition, Vengeance deals more plainly with 'em; *Within threescore and five Years shall Ephraim* Jer. XXX. 24. Obad. 10. Ver. 8.

Ephraim be broken, that it be not a People; i. e. so long from the date of some former Threatning. For, according to the clearest Computation that I can make from Scripture, *Samaria* was taken about eighteen or nineteen Years after this; tho indeed the Captivity grew: Armys were sent afterwards to glean the Country, and fetch away the little that a former Desolation had left. They were told before that Ruin would come upon them; but now God fixes a Period, and tells 'em that these Threatnings were of no longer than threescore and five years running, a great part of which time was spent when *Isaiah* deliver'd this Message. This may be an useful Consideration to his People, when they are molested by such as God has a long reckoning with. *He will avenge the Blood of his Servants that is shed, tho he bear long with the Enemy. Iniquity shall have an end. Let us therefore take fast hold of that Promise, Thou shalt bring down the noise of Strangers as the Heat in a dry place, even the Heat with the shadow of a Cloud: The Branches of the terrible ones shall be brought low.*

Isa. XXV.  
5.

Psalms

CXXXVIII

3.

Isa. VIII.

9, 10.

Isa. XIV.  
30.

2. Thus he secures the Honour of his Name, not only to show himself a God glorious in Holiness, fearful in Praises, doing Wonders; but a God that keeps Covenant and Mercy to those that fear him. That's the Favourite, the Darling Glory, for he has exalted his Word above all his Name. 'Tis in this Language that he props the Faith of *Israel*, and enables them to brave the Enemy: Associate your selves, O ye People, and ye shall be broken to pieces; and give ear all ye of far Countries: gird your selves, and ye shall be broken to pieces; yea, gird your selves, and ye shall be broken to pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand, for God is with us. Thus he promises the Jews a Deliverance from the *Assyrian*, that the First-born of the Poor shall feed, and the Needy lie down in safety. And what's the Fountain-Mercy that the Salvation springs from? You see, *Ver. 32. The Lord has founded Sion, and the poor of his People shall trust in it.* The Confidence of those that were united in this Invasion upon *Judah*, did equally strike at their Happiness and God's Honour. They dispos'd of Things and Persons, as if Success was their Property, and *Israel* their Claim. But God takes this occasion to let them know, that he rules in Jacob to the Ends of the Earth. As they can do nothing without

him any where, so, in a particular manner, they have no right to meddle *here*. I'll read you a Passage which you can scarce hear, without an Application : It lets us see how tender God is of his Honour, the Honour of being related to a People, of having an Interest in the Worship they pay, and the Libertys they enjoy. Whenever these are touch'd, Vengeance awakens it self upon the Criminal. The Words are ; *Because thou hast said, These two Nations, and these two Countrys shall be mine, and we will possess it, whereas the Lord was there : Therefore as I live, saith the Lord God, I will even do according to thine Anger, and according to thine Envy, which thou hast us'd out of thy Hatred against 'em ; and I will make known my self among them, when I have judg'd thee. And thou shalt know that I am the Lord, and that I have heard all thy Blasphemy which thou hast spoken against the Mountains of Israel, saying, They are laid desolate, they are given us to consume. Thus with your Mouth ye have boasted against me, and have multiply'd your Words against me ; I have heard 'em. Thus saith the Lord God, When the whole Earth rejoiceth, I will make thee desolate.*

Ezek.

XXXV.

10, 11, 12,

13, 14.

3. This is in answer to the Prayers of his People. Tho *Abaz* took very irregular Steps, we cannot imagine that all the Remains of Piety were gone. There were some few, of whom the Prophet could use those Words that are typical of Christ ; *Behold I and the Children thou hast given me are for Signs ! In what ? I wait upon the Lord, who hideth his Face from the House of Jacob, and I will look for him.* This will do : It has done, with little or no concurrence of Nature. The People rested themselves upon the words of Hezekiah, when *Rabshakeh* was bauling at their Gates : That which hearten'd 'em was, *With them is an Arm of Flesh, but with us is the Lord our God.* 'Tis an ill Sign upon a Nation, when God saith of 'em, *I sought for a Man among 'em that should make up the hedge, and stand in the gap before me for the Land, that I should not destroy it ; but I found none.* Things are brought to a sad pitch indeed, when there's no good return to that Enquiry : *Run to and fro, and see now and know, and seek in the broad places, if ye can find a Man, if there be any that executeth Judgment, that seeketh the Truth, and I will pardon it.* But when the Spirit of Grace and Supplication is pour'd out, it makes a People terrible, as an Army with Banners. This was the usual Round of the Jews,

Isa. VIII.

17, 18.

2 Chron.

XXXII. 8.

Ezek.

XXII. 30.

Jer. V. 1.



Jews, Unbelief and Revolt betray'd 'em into Captivity; but *when they cry'd unto the Lord, he rais'd 'em up a Deliverer.* They that are in such a Case may sing, *We have a strong City, Salvation will God appoint for Walls and Bulwarks.* Let there be more of this amongst us, that our Deliverance may be capable of that Title, *When the Enemy cometh in like a Flood, the Spirit of the Lord lifteth up a Standard against him.*

4. 'Tis a Preparation for the Government he has given to a Mediator. This Deliverance out of the hands of Syria and Ephraim was a long way remov'd from Christ's Appearance upon Earth, and much longer from the Kingdom that he's to have; and yet what the Prophet speaks of one Mercy flows into the other: *A Virgin shall conceive a Son, and call his Name Immanuel.* And in the next Chapter he runs up the Argument to the same pitch: *Say ye not a Confederacy, to all them to whom this People shall say a Confederacy; neither fear ye their Fear, nor be afraid: Sanctify the Lord of Hosts himself, and let him be your dread; and he shall be for a Sanctuary, but for a Stone of Stumbling, and a Rock of Offence to both the Houses of Israel.* This Lord of Hosts is he of whom the Apostle says, *To them that believe he is precious, but to the disobedient a Stone of Stumbling.* He must reign till he has put all his Enemys under his feet. Besides the Conquest that he has over the Hearts of Men, making them a willing People in the day of his Power; he also smites thro Kings in the day of his Wrath, wounding the Heads over many Countrys. Let us learn then to carry a Deliverance forwards. A Redeemer's Blood has deserv'd it, and his Glory is promoted by it. Every temporal Salvation is the Creature of his Argument in Heaven, and a Step towards his Empire upon Earth. *The Burden shall be taken away from thy shoulder, and the Yoke from thy neck: the Yoke shall be destroy'd, because of the Anointing; or because of the Messiah, that he may show himself to be a Priest, who atones and pleads for 'em to purpose; and a Priest upon his Throne, who has all Authority committed to him, and must have a Name above every Name.*

The Application of this Discourse may be sum'd up in David's words, *Be still and know that the Lord is God.* We are to confess him upon such an occasion five ways.

1. By an Expectation and Rest upon his Arm in all our Dangers: *If ye will not believe, surely ye shall not be establish'd.* When he writes bitter things against us, 'tis to let us know, that *without him we shall bow down under the Prisoners; and fall under the Slain.* Indeed, Preparations and Counsels are needful. Our Hope of Success is limited to a Road of Endeavour. But *an Horse is a vain thing for Safety, neither can he deliver any by his great Strength.* Tho he is prepar'd for the Battel, yet *Salvation is from the Lord.* And if he do not keep the City, the Watchman watcheth but in vain. He blames, on one hand, the Confidence and Stupidity of a People, that are dead to all Impressions of Danger; and, on the other, those unruly Fears, that act as if we had lost a God. *Who art thou that art afraid of a Man that shall die, and the Son of Man that shall be made as Grass, and forgettest the Lord thy Maker?*

Ver. 10.

Isa. X. 4.

Psalms XXXIII.

17.

Prov. XXI

31.

Psalms CXXVII.

Isa. LI. 12,

13.

2. By earnest Importunity for his Help. We are now got into the Prophet's Case, who cry'd out, *Make ye mention to the Nations, behold, publish against Jerusalem, that Watchers are come from a far Country, and give out their Voice against the Citys of Judah. I cannot hold my Peace, because thou hast heard, O my Soul, the Sound of the Trumpet, the Alarm of War.* The way to Relief lies very open to us. When Hezekiah had an Enemy in his Land, he makes a religious Matter of it, and sends this Message to Isaiah: *'Tis a Day of Blasphemy, Rebuke, and Trouble; wherefore lift up thy Prayer for the Remnant that is left.* And what an immediate Answer does God make to it? *I will send a blast upon him, and he shall hear a rumour, and return to his own Land.* That good King does not recommend the Duty to others, that he may shift it out of his own hands, but begs in Person: *Incline thine Ears, O Lord, and hear; Open thine Eyes, O Lord, and see.* And when the Mercy is given in, 'tis under the Notion of an Answer to him: *Whereas thou hast pray'd to me against Sennacherib the King of Assyria, this is the Word which the Lord has spoken concerning him—He shall not come into this City, nor shoot an Arrow there, nor come before it with Shields, nor cast a Bank against it; by the way that he came, by the same shall he return.*

Jer.

16, 19.

Isaiah XXXVII.

3.

Ver. 7.

Ver. 17.

Ver. 21, 22

33, 34.

3. By a Conversation that becomes the Gospel of Christ, and our Hope of a providential Mercy. *Wash ye, make ye clean, put away the Evil of your doings, cease to do evil, learn to do well: If you be willing and obedient, ye shall*

Isa. I. 16,

17, 19, 20.

*shall eat the Fruit of the Land ; but if ye refuse and rebel, ye shall all be destroy'd by the Sword, the Mouth of the Lord has spoken it. Our greatest danger is from those crying Provocations, which make the Earth to mourn, and the Heavens to gather Blackness. Let not Iniquity separate betwixt you and your God. Trust in the Lord, so shall ye be establish'd ; believe his Prophets, so shall ye prosper.*

2 Chron.  
XX. 20.

Isaiah  
XXXVII.  
29.

4. By returning all the Praise of our Deliverance to him. He stamps his own Name upon the Slur that was given to the Assyrian Invasion : *I will put my Hook into thy Nose, and my Bridle in thy Lips ; and I will turn thee back by the way which thou camest.* He speaks to him as a Brute, and a Slave. 'Tis a Comparison that stains the Pride of all Glory, showing him the Baseness of his Nature, and of his Condition too.

5. By an Application to him for the spiritual Benefit, and the everlasting Issue of all these Mercys. Every Believer has a greater Salvation in his eye, than those that are now wrought out in Providence.

Heb. XI. 10. *There's a City that has Foundations, whose Builder and Maker is God. As it's never to sink with any weight of its own, so 'tis eternally above the danger of being invaded. All our Deliverances now, without a Title to this, are but a short respite from a worse, and a longer Captivity. Let us therefore make it our chief Desire, that the Supreme Redemption may be drawing nigh. This Hope enlarges and shows it self by a patient Continuance in well-doing : For the Work of Righteousness shall be Peace ; and the Effect of Righteousness, Quietness and Assurance for ever.*

II. XXXII.  
17.

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